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The Christian So[redacted]ialist

The Golden Rule Against the Rule [redacted]ld

Vol. IV. No. 12 CHICAGO, ILLINOIS, JUNE 15, 1907 50 Cents Per Year

The Christian Socialist Fellowship Conference

Year Old Organization Proves a Giant in Strength and Pours Out Truth and Enthusiasm that Captures a Host of Thinking People for a Larger and Broader Work

Prominent Socialists of the Nation Join in Friendly Discussion of Problems that Concern the Worldwide Movement for the Co-operative Commonwealth

An Epoch Making Event

Sublime harmony, good, hard common sense, rapturous enthusiasm and a glorious spirit of brotherhood and comradeship characterized the splendid conference of the Christian Socialist Fellowship, which was held in Chicago, June 1-4. Not a discordant note was heard and not a dull minute was spent during the four days of religious and intellectual feasting.

Filled with hard work and important deliberations the business sessions of hours seemed like fleeting minutes. Bristling with humor, clear-cut arguments and intense moral feeling the addresses and lectures held the audiences with commanding grip and at a high pitch of interest.

That the conference marks an epoch in the movement for the overthrow of the competitive system and the establishment of the co-operative is acknowledged by many of the leading Socialists in the country. It marks the distinctive entry into the churches and religious bodies with the social message of Jesus. It showed that the power, latent in the hearts of men who love justice and truth, will be used for the promulgation of the principles of Socialism which are identical with the ethical teachings of Jesus.

Prominent Ministers Present

The part taken by clergymen of the different denominations was one of the striking elements of the conference. Men of recognized pulpit power from Boston, New York, Chicago, Omaha, Milwaukee and other places contributed their talent to the success of the meetings throughout.

An Efficient Leader.

Experience in conducting chautauquas and prominence in the lecture field have made Rev. E. E. Carr especially adapted for leadership at great gatherings and to his excellent tact as platform manager is due much of the credit for the success of the conference. The varied and meaty program, the building of which was left for him at the eleventh hour, is a product of his genius.

The Inspiration of Song

"Socialism will never come until we can sing our philosophy," is one of the terse expressions of Comrade Breckon. By the hard work and worthy sacrifice of Comrade H. P. Moyer, poet, musician and philosopher, the conference was furnished most fitting songs. Comrade Moyer is a competent director of music and inspired the audiences to sing those grand songs of Socialism with feeling and power.

Mrs. A. L. Dorsey delighted the people at several sessions with her beautiful solos, and Miss Pauline Alfonte, one of Chicago's most talented violinists, rendered exquisite selections which were heartily enjoyed by the eager listeners.

The Center Quartet, consisting of Mrs. Dorsey, Miss Isabelle Jorgenson, H. P. Moyer and J. G. Johnson, furnished music.

A Good Beginning

The conference proper opened on Saturday afternoon with a short business session.

Rev. Geo. Willis Cooke, D. D., of Boston, was chosen chairman, and Prof. E. J. Ward, of Clinton, N. Y., Secretary. After brief introductory remarks by the new officers Rev. W. A. Ward, of Henderson, Ky., gave an inspiring and instructive address. Comrade Ward is very active in the Socialist movement and has had to meet some severe persecution on account of it. He has held the office of treasurer for the Fellowship during the past year and was re-elected to serve in that capacity another term.

In the evening a good audience listened to

Two Strong Addresses

Professor Ralph Korngold spoke on "The Mission of the Christian Socialist Fellowship," and proved to be a master logician and showed in a clear and convincing manner the harmony between Socialism and the Christian religion. His sentences were often epigrammatic and left a deep impression upon the hearers. His presence at the conference was keenly and delightfully felt.

The second address of the evening was delivered by Deacon George H. Strobell, of Newark, N. J., author of the famous article now used extensively all over the country as propaganda material, entitled, "A Christian View of Socialism." He was listened to eagerly, and his address may be summed up as follows:

"There are thousands of preachers in the country who draw salaries of not over $275. Are these men capitalists and are their sympathies with the capitalist class? I think not. Why can't we reach them?"

The thought of the speaker was that these poorly paid ministers of the gospel may be influenced to support Socialism when once they are made to see that under a sane social system they would not be asked to live such meager lives.

Strobell said that he had delivered the Socialist message in over thirty churches during the last year.

"I am not turning from the working class when I preach Christian Socialism—I am turning to the working class in the church," he declared.

Great Meeting at the Garrick

It was with some hesitancy that the management engaged the Garrick Theater for the Sunday meeting, but it proved to be the most inspiring session of the entire conference. The doors were opened promptly at 10:30, and at 10:40 the program began. A vast crowd that rapidly filled the theater was in the right spirit to make the meeting enthusiastic. The special music furnished by the Center Quartet, Mrs. A. L. Dorsey and Miss Alfonte was a potent fac[illegible] lending color to the meeting. Two ex[illegible] short addresses were given by Comrade Strobell and Professor Ward, who were heartily applauded. Comrade Strobell showed plainly that in order to get a majority vote we must capture the church members who are voters, as a sufficient number are in the churches to control, either for or against Socialism. He also showed that it is the logical thing for a Christan to be a Socialist and quoted several instances in which prominent men have accepted the philosophy of Socialism.

"Recently I have found that members of the church are turning eagerly to Socialism. As they do not befuddle their brains with intoxicating liquors, they are in a better physical condition to understand Socialism.

"There is, of course, no such thing as 'Christian Socialism,' but there are 'Christian Socialists,' and I believe we will increase rapidly. There is nothing in our political program that will affect the church or religion, and our philosophy appeals at once to the sincere Christian who is looking for some way to do something right now for the benefit of his fellows."

Comrade Ward elicited unusual interest in his topic, "The Irrepressible Conflict." He made a strong plea for the workers and showed how men who become class conscious cannot be subdued until they have won a complete victory. It was a masterly presentation of the struggle now going on, together with suggestions of hope through co-operation of all righteous forces for the establishment of the Socialist form of government.

"The Constructive Program of Socialism"

Honorable Carl D. Thompson, Socialist member of the Wisconsin Legislature, arrived in time to fill his place on the program, and gave his famous lecture on "The Constructive Program of Socialism." This was easily the star number of the Conference. For an hour Comrade Thompson poured out volleys of eloquence, wit and humor, and through it all was closely packed his clear-cut arguments, clinched by vivid illustrations taken from his experiences in Wisconsin politics. Comrade Thompson is not only a good Socialist lecturer, but an actor and a platform orator of the highest rank. He lives in politics and enjoys to do up the capitalists even as a boy delights in a game of baseball. He has had a chance to show his strength fully in the Wisconsin Legislature and one who heard him would no longer wonder that Democrats and Republicans fear him even as the Black Plague.

He especially showed the necessity for a Socialist when elected to office, to "make good." He claimed that much of the Wisconsin success was due to the program of the Socialists by taking every step possible while planning for a further step in advance. They thus show concretely that they are both capable of accomplishing things and that the people can trust them with their interests and get a square deal. Whatever the opponents have been saying against Socialists they have never yet accused them of being crooked. The press never insinuates that the Socialists of Wisconsin are dishonest, but gives them credit for absolute uprightness and for being spotless in regard to graft.

This lecture should be put into pamphlet form and circulated all over the country. Chicago and the Socialist movement of Illinois have greatly profited by this sane presentation of simple and yet fundamental principles. Enthusiasm was at its highest when Comrade Thompson closed his address and the vast audience which filled the theater gave him an ovation that only great men like Thompson and Debs justly deserve.

The Garrick meeting will be remembered as one of the greatest held under the auspices of Socialists in this country. Comments give ample evidence that such meetings are only few, but that their influence continue for years.

Sunday Afternoon Inspirational

Dr. C. H. Reed, of Toledo, and Comrade Thompson gave two addresses of the same high quality as those that had preceded. A symposium in which a number of five minute talks were given, was of special interest and those who attended expressed themselves as highly profited by this more informal session.

"The Angel of the Slums."

In the evening a musical program was led by Comrade Moyer and participated in by Mrs. Dorsey and Miss Alfonte, which opened the way for a delightful meeting. Miss Jane Addams, the "Angel of the Slums," head of the Hull House, where all meetings were held except the one at the Garrick, addressed the Conference in her own kind and dignified manner, expressing her delight that the Christian Socialist Fellowship could be accommodated in the Hull House, and extended her hearty welcome to all who attended the meetings. Miss Addams is now conceded to be the greatest woman in America and her work, her keen intellect, her deep sympathies and her comprehensive grasp of social conditions together with her self-sacrifice and devotion to her cause has elevated her into the high position which she holds in the heart of every American citizen. She has probably been too busy to study the fundamental principles of Socialism, but at heart she is a Socialist and we are looking forward to the day when she will come out squarely and give her whole influence to the movement that means the social and political salvation of the world.

The Scholar and the Orator

The evening was largely given up to the lecture on "Civilization on the Shoulders of Labor," delivered by the peer among scholars, Rev. Dr. George Willis Cooke, of Boston. No man in this country has a more scientific method of thinking and a greater knowledge of history than Dr. Cooke. Literature is his specialty, and he has mastered thoroughly the entire realm of Socialist literature and philosophy. Comrade Cooke is a Marxian and one of the keenest scientific Socialists in this country, and his lecture evidenced that grasp of the entire field which he covered, that can be shown only by the clearest thinkers. The audience was given a literary as well as a scientific treat. The speaker is a proletarian and stands for the working class with all the tenacity of one who has been in the narrow walks of life and received the hard knocks of the present system. His lecture was a masterpiece from every point of view.

Truth and Morality

Monday afternoon was pregnant with crisp arguments. Comrade Donaldson, founder of the Christian Socialist and one of its editors, gave an interesting and instructive address in which he emphasized the need of loyalty to truth and adherence to the principles that will make possible a real Christian life, and bring to realization the ethical ideal of Jesus.

Rev. H. W. Ward, pastor of the Union Avenue Methodist Church, Chicago, spoke earnestly on the moral side of the question. He declared that the working class morality is the only vital morality, that the mission of Christianity is to reconstruct the world. He has been a pastor in the stockyards district for the past seven years.

The Rev. A. E. Hatch spoke on the subject, "The Kingdom of God and the Commonwealth." He is a blind man, but does a great deal of work, just the same.

Show Their Real Color

The best opportunity was offered the members of the Conference to show the exact position they hold when Attorney Thomas J. Morgan, one of the pioneer Socialists in Chicago, gave his address. They insisted that they were not trying to force religion upon the Socialist party, but that they are instead trying to convert Christians to Socialism. Again and again they declared in forceful language for individual liberty in matters of faith.

It was the address of Comrade Morgan that stirred the members of the Conference to insistence upon the soundness of their position. Morgan's remarks, while mildly couched and courteous, were frank in their adverse criticism of the church, and they drew forth remarks from the members of the fellowship, which, while mildly couched and equally courteous, were nevertheless strongly condemnatory of the policy of those atheistic Socialists who, it was maintained, had tried to force their atheism upon the party as its fundamental philosophy.

His Concern

"The coming of a body of men, either atheistic or Christian," said Morgan, "is a matter of concern to me. I am speaking to you as a friend —I want you to remember this. For years I have been known in the party as the only man who talked much about Jesus.

"If you Christians have a right to organize as Christian Socialists, then a body of atheists would have the same right to organize as atheist Socialists."

Chairman Carr interrupted the speaker with the remark: "They have the same right."

"But that would produce dissension," declared Morgan.

Get Them All.

Chairman Carr said: "If there is any atheist society in existence that is big enough to be worth notice, then I should say that it is the duty of those atheists who are Socialists to get into that organization and make it a Socialist organization."

Dr. George Willis Cooke declared that what Morgan had said about the church was only too true. Christian Socialists, he said, were working to blot out the shame, to change the attitude of Christians.

"I want to say just a word," said Dr. S. A. Knopfnagel. "Socialism is not atheistic. Materialism is not atheistic. Religion is a matter of historic necessity, and no mere movement can destroy it."

The Rev. Walter MacPherson, of Chicago, followed with the remark:

"We Christian Socialists are revolutionists with a big R. If the men who just addressed us knew us better, they would find that we have the philosophy of Socialism pretty well under our hats. We are trying to make converts among Christians."

Rev. G. C. Porter, editor of the Socialist Herald, Omaha, Neb., made the statement that no attempt was being made to force Christianity upon any one—Jew, Mohammedan or atheist.

They Are Right

"I want to say a few words to you," said A. W. Mance, "as a member of the Twenty-first Ward branch, under whose auspices the scientific lectures have been given in the Garrick Theater. I can't see any reason why Arthur Morrow Lewis, the lecturer, shouldn't be permitted to say that he is an atheist if he wants to. And yet I hail with a glad hand the Christian Socialists.

"I believe Carr and others among them can do better work in the smaller villages for Socialism than I with my views could. I don't care whether you are evolutionists or orthodox Christians. You Christians need to become Socialists the same as the rest of us. You need to become Socialists because you need clothes, you need food, you need the tools of production."

This friendly discussion cleared the atmosphere beautifully and the comrades on all sides feel more closely bound together in the great work for a social and economic order in which people may have freedom to think and reason and believe and worship according to the best that their hearts and minds dictate.

The Glory, Hallelujah Session

One of the most thrilling and at the same time sensible addresses of the Conference was delivered at the Monday evening meeting by Comrade Chas. L. Breckon, manager of the Daily Socialist, and for many years one of the most active Socialists in the middle States, who spoke on "The New Religion." Comrade Breckon is a "has-been" Methodist minister and as the glorious gospel of Socialism and Christianity begins to show its effects his whole being expresses joy and hope. Comrade Breckon said he never felt like shouting "Glory! Hallelujah!" as he did that night. "We have something to shout for now. We are no longer in the air about what we are doing. This is glorious," and he burst out with that wholesome enthusiasm which caught the audience with irresistible force. His address is in part written and we will endeavor to secure it for the columns of the Christian Socialist in a later issue.

Measures Up Well

The second address was delivered by Prof. Edward J. Ward on "Another Critical Period in American History." Comrade Ward is not only a forceful speaker, but is an able historical scholar. His comparisons of conditions existing in former periods and those now existing were striking and lucid. It was a scholarly and masterly presentation of events and their relationships in historical development and a keen argument for the philosophy upon which Socialism rests.

The speaker demonstrated in his delightful way how Socialism is the inevitable step soon to be taken by the nation and pointed out how important it was to have a sane and well balanced leadership during the critical period of reconstruction.

The Last Day

Two business sessions on Tuesday were followed by three addresses.

Rev. W. H. MacPherson, pastor of the People's Congregational Church, South Chicago, is always listened to with keen delight by Chicago audiences and he held his record up to the same high point this time, too.

Attorney Marcus H. Taft spoke with clear logic and convincing arguments on the economic phases of modern society and pointed out the immorality and injustice of the competitive system. It was in every way a strong address.

The Kernel of Nature's Law

Dr. Cooke had but little time, but he condensed into his short address the kernel and fundamental principles of the whole philosophy of Socialism. He took the stand that the last law of nature is co-operation; that all progress in the different stages of evolution has come from co-operation; that the plan of the universe is based on co-operation and that society cannot endure the strain of living under a system that is contrary to the entire order of the whole universe. This was a masterstroke which took the audience by storm, and was a fitting close to the general sessions.

Messages from Comrades

Letters to the Conference from many comrades were read expressing best wishes and regretting the impossibility of attending. It is possible to print only a few.

Letter from Great Poet

"I have delayed replying to your kind invitation, hoping to find a way to join you and your devoted friends in Chicago next month. But as I find no way open, I am bound by obligations that cannot be cast off.

"I have promised to have three volumes ready for the printer by Jan. 1, 1908, and this promise is forcing me

"'To scorn delights and live laborious days.'

"I feel a deep interest in the work that you and your friends are doing. It is a needed work—to throw a spiritual passion into the radical movement. The social movement needs a pivot—a unifying principle. Shall it be a common greed or a common God? The dry body of economics should be made to glow with the poetic faith of a Mazzini.

"Edwin Markham."

* * *

The letter from Rufus W. Weeks was in part as follows:

"With the accompanying brief paper, which I am contributing to the conference, will you not please express my deepest regret and disappointment at being debarred from being with you? The occasion is one which rouses the most thrilling feelings of vital historic meaning—like the first Pentecostal gathering at Jerusalem—it marks the initial stage of a current of new life, which, I fully believe, is to grow into a broad and mighty stream.

"For humanity's welfare—'humanity's hopes and fears'—depend on the unison of those two supreme principles to which we stand pledged—to neither of them alone, but to the two together—the adoration of God and the economic solidarizing of mankind—and there is no other movement in sight which stands fully and unreservedly for these two principles; none therefore, which is so worthy of the devotion of those who love their fellowmen. Fraternally yours,

"Rufus W. Weeks."

* * *

Greeting from J. Stitt Wilson

"Dear Comrade—Your letter to hand. I regret very much that I shall not be able to reach Chicago in time for the Conference. You will express my regrets to the Conference if you wish, and suggest that they may read my contribution to the Christian Socialist for June instead of any spoken word that I might have offered.

"I hope I shall see you when I pass through Chicago. You are doing heroic service. Surely the Father will honor you with his spirit in great power. Yours very sincerely,

"J Stitt Wilson."

Letters of greeting were also received from Rev. Chas. H. Vail, Rev. A. E. Wasson, Rev. W. D. P. Bliss, Rev. Thos. P. Byrnes, Rev. A. L. Byron-Curtis, Rev. Dr. Leighton Williams, Rev. R. M. Webster, Helen Phelps Stokes, Mary R. Sanford, H. F. Thomas, Clayton F. Woods, W. E. Boynton, J. E. Nash and many others.

Great Conference Banquet

Nothing could be more fitting than to close the great Conference with a banquet at which the comrades could be together in a few hours of quiet fellowship.

The banquet was a brilliant affair and marked the close of a conference that was harmonious from begining to end. It was largely attended and promised much for the cause of Socialism.

The Rev. Edward Ellis Carr acted as toastmaster of the occasion. Among other things he said that Christian Socialists stood for revolution.

For Revolution

"What is revolution?" he asked. "It is but the bursting of the bud of evolution into bloom."

Prof. Edward J. Ward, the newly elected secretary of the Conference, said:

"Our great mission is to go into the churches and win them to the spirit of the Carpenter.

"To a Socialist everything, almost, suggests the Socialist philosophy. The other day I heard of a man who met a brother man wearing a large diamond on his shirt front.

"'Hello, where did you get that beautiful stone?' he asked, and the friend replied: 'Don't speak about it—you know my brother's gone dead.'

Diamond Headstone

"'Yes, but,' said the first, 'what's that got to do with the diamond?'

"And he answered: 'He left $200 to buy a stone—that's the stone.'

"When I heard this story the thought came to my mind that the most of the diamonds today are the tombstones of the men and women of the working class whose lives in whole or in part have been sacrificed to greed."

To Do Things

"We're going out as propagandists," said the Rev. Wm. A. Ward. "We're going out as teachers, as prophets. We're going out to make people dissatisfied, to stir them out of their ignorance. The people ought to know more about Socialism a year hence than they do now."

Many Toasts

Among others who responded to toasts were Rev. Dr. George Willis Cooke, G. H. Strobell, G. T. Fraenckel, of the county central committee; Rev. Walter MacPherson, A. W. Mance, W. Goodspeed, Rev. Frank, Dr. Stockman, Rev. Tomlins, Chas. L. Breckon and J. O. Bentall.

The speeches were interspersed by the spirited singing of numbers from "Songs of Socialism," by Prof. Harvey P. Moyer. These songs, led by Prof. Moyer himself, had much to do with making the conference the pronounced success it was.

A Great Work Accomplished.

Thus closed one of the most significant Conferences held in this country. From this time on the Christian Socialists will work with the full approval of State and national organizations, for it was made plain that the Christian people have no new kind of Socialism, but that they stand for the international Socialist principles and are only anxious to help in the great work of bringing in the co-operative commonwealth.

The Christians have also learned that this is no encroachment upon religious beliefs and convictions. It is only an aid to bring religion into its full power.

Inasmuch as the Conference helped to spread these truths its influence will be mighty and far reaching.

The decisive steps taken to establish centers and the organization of districts throughout the nation will be of utmost value and significance.

The growth of the movement which is only a year old is a marvel to friend and foe alike. If a conference of so excellent proportions could be held this year it is difficult to make any forecast of what may come to pass a year hence.

One thing is sure. There is a great awakening among the people and they are determined that instead of tyranny and oppression truth and justice shall be enthroned.

J. O. B.

A Typical Story

A Strong Plea for Socialism—His Paper Will Not Stop

Dear Editor:

I have your card notifying me of the expiration of my subscription to *The Christian Socialist*, and am very sorry I cannot renew. Mr. Franklin Lenzner, of Cass City, this State, who has sent me a great deal of Socialist literature from time to time, gave me that subscription, and I think it is a fine little paper. I hope your subscribers will think it worth while to get you that 50,000 subscriptions. If you will send me a copy occasionally I shall do all I can to swell the list.

Perhaps you will think it queer that I do not subscribe. I am an invalid, and more than an invalid. I am a shut-in from God's healthful, fresh air and beautiful country, a non-producer, a pauper, one of the useless members of society. At twenty-two I am dwarfed and deformed, a sufferer from spinal disease, paralysis from my waist down, asthma and other consequent disorders, and am like a hot-house plant of the most delicate fiber—sensitive to every slightest draught and change of weather or temperature. Moreover, my mother is a semi-invalid, and we are both dependent on and a big burden to my brother and sister, do what we may to ease it. It is necessary for me to lie in bed much of the time, though I am up in a wheel chair most of the day when it is warm, but do not go beyond the veranda. You see I cannot even distribute the literature I have sent to me, though I do send out part of it with a nephew, a newspaper agent. So I am in a pretty bad way.

Sometimes I think of myself as a horrible nightmare of what God intended for His children and try to find the cause of it. Perhaps I should take the larger view of a Socialist, and say I am a victim of the "System." But I do not want to attribute my physical wreck to any wrong or probable cause or causes. Perhaps it was my own fault; perhaps it was the fault of my parents, or of my doctor, whose best services we could not buy; it may be due to accident, or to a form of society that engenders and promotes all kinds of excesses, degeneracy, crimes, incongruities and abnormal conditions; but I believe there was an underlying influence or primary cause which no physiology explains, but which most students of sociology can understand. I am not going to say it was providential.

When I was ten years old I was taken by a poor, hardworking father into the wilds of one hundred and sixty acres to clear it ready for the plow. At eleven I took the place of a man, driving the oxen and horses, hitching chain, jerking, tugging and lifting at stumps, roots and logs and stones, digging holes for the chains around roots and dragging the heavy chains on a stump-machine, sweating, and—swearing; sometimes carrying a load of feed for the oxen a mile and having to walk a mile for my own dinner and back. The life was too strenuous for me. Before that fallow was cleared I was a wreck beyond repair. One day I could not walk by the wagon without leaning on my thigh for support, and soon after I could not bend over to pick up a pin from the floor, but had to sink gently down on my knees. I could not bend my back at all for a while. After a few months, though, I grew stronger and was able to do my share of work, *but my spine began to grow outward!* I was never strong again, but gradually became weaker. I was taken to a hospital and at different times wore out two plaster-of-paris jackets. While wearing the last one I could hardly drag myself around with the aid of crutches, and when it was taken off I was put to bed where I have been practically for the last six years. That is my history boiled down—away down—and it is not likely there will be much more to it.

That is also my crime. But I have another: I am a Socialist; I could not be otherwise, knowing what Socialism means and experiencing and seeing the inequalities and cruel injustice of the competitive system. And there are thousands like myself, thousands who are dwarfed, diseased and warped into better (or worse?) parodies of mankind, thousands who suffer more. Some diseases and some accidents will occur in any society, but many accidents, so-called, are due to the cheap price now set on life by the profit system, and those whose own lives are not included in the estimate. For instance, the mine owner runs his mine for profit. He does not consider the convenience of or danger to the miner unless he is more scrupulous than the ordinary, so he does not see that the engines, boilers, gas pipes and so on are in a safe condition, and he does not eliminate other hardships and dangers as he might. He has a motto: The less outlay, the more income, though he may know that does not always apply; and he doesn't endanger his own life oftener than is necessary to inspect that mine. The same principle applies to every other endeavor. However, the same system which deals through a fierce competitive antagonism in all kinds of disparities, will always have a very long "sick list," and a lot of otherwise unfortunates and only a few philanthropists to take care of it, unless they adopt that English doctor's theory (I forget his name) and kill us all off.

These are some of the reasons—and very good reasons, too—why I would like to see the inauguration of Humanitarian Socialism. I think the Golden Rule would be as practical then as the Rule of Gold is now, and attended with infinitely better results. If people who read about the bug-a-boo of Socialism would only look into its principles and understand their application, they would quickly and gladly see its benefits to the whole universe, and vote for it—and them. I wish I could do something, even as little as to write a poem or a song, to swell the sentiment in its favor. But I have prolonged this uncalled-for screed too far.

Wishing you success and happiness, sincerely,

Chas. Dean.

Ubly, Mich.

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135

God or Gold

BY JOHN CLAYTON EALY.

Day by day, with deed and measure
We are forging ties that bind—
Helpful love or selfish pleasure,
Joy or sorrow for mankind.

Are the bonds we daily fashion,
Those of love in Jesus' name?
Or the yoke of siuful passion,
With its goad of wealth and fame?

Day by day the night draws nearer,
Soon the work of life is done.
Love of man or self is dearer:
Which has vict'ry nearly won?

Freemen, look! this land of beauty,
With her power and resource,
Shows the right a sacred duty,
Points the higher, nobler course.

Shows the noble way of living,
For the universal good.
Heart for hearts and ever giving
Christian love and brotherhood.

Nature tells the old, sweet story,
Points the road that leads on high;
Tells the golden way to glory—
"LIVE TO LOVE AND NEVER DIE!"

The presence of Rev. Dr. George Willis Cooke was a constant benediction to the Conference. His broad sympathy and unfailing kindness; his wise counsels and his scholarly, loving and eloquent addresses made his services of inestimable value.

For good hard sense, wit, humor, eloquence and force Carl D. Thompson's lecture at the Garrick Theater made a record. Its impress on the movement will be beneficial, lasting and far-reaching.

George H. Strobell, of Newark, was one of the strongest men in the Conference. His splendid common sense, gentlemanly spirit, large experience in both church and party work and practical ideas of methods enabled him to exert a large and helpful influence.

Our new National Secretary, Prof. Edward J. Ward, who is also a Presbyterian minister, is a remarkable young fellow of some thirty years, full of physical, mental and moral enthusiasm, lovable, brilliant, bubbling, irrepressible, and wholly consecrated to the welfare of mankind. We expect him to do things of vast consequence to church and country.

The address of Prof. Ralph Korngold on "The Mission of the Christian Socialist Fellowship" was one of the most scholarly, interesting and helpful given at the Conference. We hope to print it soon.

The general impression of the Conference from the first executive committee meeting till the close, was of vast importance, perfect harmony and vital force. All the delegates felt the joyful consciousness of being engaged in an epoch making work. And the future looks glorious for success.

Postal sub. cards at $2 for five. Get some to hand to the ministers and be sure that they put "Rev." before their names, so we can tell them from others.

We want 50,000 subscribers. Subscribers mean Socialists. Get the point?

* * *

Although Canada postage has been raised we will send the CHRISTIAN SOCIALIST at the regular price, 50 cents a year, but cannot give any club rates to subscribers in Canada.

* * *

Comrade Carr is on a lecture trip through Ohio and Pennsylvania and reports of great meetings and much enthusiasm are reaching the office of the CHRISTIAN SOCIALIST.

* * *

Comrade Bentall is just starting on a lecture trip out west, going as far as Colorado.

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Further interesting material about the conference will appear in next issue.

* * *

Can Do Nothing but Work

Dear Comrade Carr—I thought you would enjoy hearing of a recent incident which appealed keenly to my sense of humor as a Socialist. In a meeting of a society at one of the churches, where the program was a discussion of the question of immigration in its various phases, a young man gave a brief statement of the situation as it appeared to him, giving statistical facts, etc. He then said: "The immigrants are many of them uneducated, and one of the greatest dangers that threaten us is that they cannot do anything but work." (Isn't that almost side-splitting?)

He went on to state that so long as work was plentiful, the danger would not be grave, but in case of a panic the immigrants would become a burden on the public, etc., etc. If this had come, from one of the young ladies my sense of chivalry would keep me silent but as it was a young man I feel that it is fair to relate it. Best wishes to you and the Christian Socialist. Fraternally,

Warren, Ohio. EDW. S. SMITH.

Yes, it is sadly funny that a young man who imagines himself educated is ignorant of the fact that "NOTHING BUT WORK" can produce any wealth, anything useful, anything to prevent want. The *naivette* with which one who lives off of the productive labor of others, who is therefore in fact a pauper, assumes his superiority over the man who works is amusing and disgusting.

On the other hand it is a sad and dangerous fact that so many people "can do nothing but work." If they could only think for themselves a little they would soon find a way to escape from so much drudgery and want and find opportunity to live a human life. Also to compel our self-complacent parasites to do their share of the work.—E. E. C.

Jean Paul Richter's Dream

"I traveled to the bounds of the universe and beheld a socket where an eye should have been and heard the shrieks of a fatherless world!"—A Universe without God.

"Henry Ashton"

We have just finished reading the book with the above title and feel that it should be brought to the notice of our readers.

The author is Hon. R. A[illegible]ue, of Tacoma, Wash., a veteran in political struggles and an ex-Senator of large and varied experience.

"Henry Ashton" is written in story form and has the thrilling catastrophe of an actual shipwreck for its background. A pretty love story runs through the book, holding the reader in spellbound fascination throughout.

The Philosophy of Socialism is tactfully brought in and the theory is finally demonstrated in the latter part of the story.

While somewhat abrupt and uncouth in style here and there, the reader never tires but grows more and more interested to the very end.

The clear grasp of the principles of Socialism and the lucid way in which those principles are set forth, make the volume one of the best we have ever read of its kind to put into the hands of the unconverted.

(235 pp., 50 cents. The Christian Socialist.)
—J. O. B.

Conference Financial Report

The receipts and expenditures of the Second Annual Conference of the Christian Socialist Fellowship were as follows:

RECEIPTS by donation from the persons indicated by initials: O. V., 50c; W. E. B., Rev. E. W. and Nucla, $1 each; Dr. R. and E. M. W., $2 each; C. L. B., $2.50; R. M. W., $3; J. O. B. and E. E. C., $6 each; M. R. S., G. H. S. and Mr. R., $10 each; R. W. W., $60; and H. P. S., $100. Total $215.00
By collections at Conference 97.12
From banquet 43.50

Total receipts of Conference $355.62

EXPENDITURES. Rent of theater and Hull House, $80; banquet, $43.50; expense of Dr. Cooke, $35; Thompson, $10.90; advertising in Daily Socialist, $34; noonday and evening meals for delegates, $47.75; stenographer, $6; postage, cards and tickets, $9.50; programs, $12; song leaflets, $5. Total expenses 283.65

Leaving a balance of ....$ 71.97

The above balance, together with the balance of $49 left in the treasury from the dues and donations of last year and the new dues coming in, will give the officers of the Fellowship a good start in their work for the coming year.—E. E. C.

"The Socialist Woman"

The first number of "The Socalist Woman" has just reached our desk. It is a neat and well gotten up paper edited by the talented and devoted Socialist writer, Josephine C. Kaneko. It is full of interesting material and will be a welcome visitor among the women of this country. (Monthly, 8 p. p., 35 cents a year, 619 East 55th street, Chicago.)

A Loyal Comrade

I had plunged into the forest jungles of the South to feel the labor lash that cut to the quick my brothers. I had worked in mines and shops and camps. I had sweat the bloody sweat of the proletarians and then for a rest and a look around where the air was pure, I went to Pensacola! I gave some addresses there—dressed in my blue shirt and overalls. The first was in a church. It was crowded. I had not mentioned the word Socialism at all, but when I reached the door I felt a warm tight grip of a manly hand and a man's eyes burned into mine as he said: "Comrade!"

This was Comrade George R. Smith, of Pensacola, one of the fighters of the modern cross! I met him many times and always he had under his arm a bundle of Socialist papers.

What luxury to meet such a man! How high above the sordid crowd! Florida—our comrades there are bringing the State to the front and their success is due to such men of zeal and prophetic fire as Comrade Smith.

ALEXANDER IRVINE.

On Foot Among the Comrades

EDITORIAL ITINERARY BY J. O. BENTALL.

On account of a hasty trip in the direction of New York State it was found possible to arrange, on short notice, for a few lectures along the line. Only a short week was allotted me to mingle with the comrades in the cities toward the east, but a most enjoyable week it was.

My first stopover was at

Toledo

Dr. Reed, one of the oldest and ablest physicians of Toledo, met me at the station, and though the old clock was making rapidly for twelve the doctor made the conversation so profitable that sleepiness did not dare to intrude.

On Sunday morning it was my privilege to speak at the regular service in the Third Presbyterian Church, of which Comrade Reed is a prominent member. The social message of Jesus was received heartily and many of the members expressed a desire to have more of it in this direct form presented to them, although the pastor of the church is himself in sympathy with Socialism and preaches along the same lines.

In the evening I occupied the pulpit of the Oliver Place Baptist Church, where Rev. Dr. Richards is the kindly disposed pastor. Freely and courteously he introduced the speaker and showed throughout that his mind is open and that he is willing to support what he finds to be the truth in every direction. His people are with him and give heed to the message of freedom from all kinds of bondage.

Toledo is ahead of many cities in its municipal affairs. It is the home of the late "Golden Rule Jones." His greatest grief while he lived was that he could not find a basis upon which he could give his employes all the product of their toil. In many particulars he was a Socialist, but had not reasoned out to his own satisfaction the Socialist system. His successor, Mayor Whitlock, is following closely in the footsteps of Jones. Only recently he vetoed a set of vicious ordinances passed by the council for the oppression of small venders and poor people seeking to eke out a living. His stand against the capitalist councilmen is admirable and we are looking forward to the day when Mayor Whitlock may come out bravely for Socialism.

This note would not be complete if we did not mention the kind hospitality of Dr. Reed and family, and the enjoyable auto drive given by his nephew, Dr. Hohly, a young man who not only shows excellent skill in surgery and medicine, but who also gives large doses of genuine Socialism to his associates and patients when other remedies fail.

Warren, Ohio

was my next stopping place. Spring had begun to play around in the city and the comrades had arranged for a street meeting. But spring did not give us a square deal, but turned back on us and left us in the cold where the meeting was not so well attended. The comrades were not going to lie down but started at once to prepare for a meeting in the college building for the following evening. The subject, "Socialism and the Liquor Problem," was announced and called out a goodly number. Comrades St. John and Smith are reinforced by loyal men and women and are doing a splendid work.

Warren is the headquarters of the National Woman's Suffragist Association, and it was my delight to meet the leading workers in that movement, some of whom inspired the meeting with their presence. It was easy to discover that the capitalist system has robbed our sisters of all confidence in men, and they do not seem to dare to believe that Socialism would enfranchise them, but that the same trick would be played upon them by Socialist men as by Republicans and Democrats. I endeavored to show them that Socialism stands as thoroughly for the equality of both sexes as for the destruction of the profit system, but some of the sisters said they were from Missouri. Others believed and went their way rejoicing.

The suffragists should all join the Socialist party, for they will never get their rights under capitalism—not even the men have their rights now. Socialism will give them all they are now striving for and a thousand other rights that they cannot now secure. Woman is too good to stand for anything less than Socialism and she should never soil her hands with a Republican or Democratic or any other capitalistic ballot.

Buffalo

is rapidly becoming a Socialist stronghold. It is the city of Socialist preachers. As I noticed the tracks of Comrade Carr in Warren so I noticed them even more in Buffalo, where he has done a most glorious work. It was here he preached the gospel of Socialism to the ministers with such power that the pulpits are still aflame with the message. It was here he found that scholar and prince of men, Prof. E. J. Ward, who has come wholly into the movement and is now the national secretary of the Christian Socialist Fellowship.

Comrades Bangert and Hill with their queenly wives vied with one another to make it pleasant for me in their beautiful homes. Comrade Bangert is one of the most active Socialists in all the State.

The first evening in Buffalo was spent at the Lebanon Presbyterian Church, of which Rev. Blessing, who is a strong preacher and a thorough Socialist, is the successful pastor. His church is filling up with working people and his newly organized men's club is doing a grand and noble work. A well-filled house gave kind attention to the lecture and Comrade Blessing declared that the meeting had not been a failure. Nearly all the literature which was taken to the church was sold. We are looking for great developments in Comrade Blessing's church.

It was a delight to meet the cheerful and energetic Comrades Mullen and his wife, who led the movement of the Christian Socialist League during the winter. The work they and other comrades carried forward and which they expect to take up again after the summer months, is of vast importance.

The second night was spent with Comrade Klencke, editor of the Buffalo Herald, and general agitator and organizer. Comrade Klencke holds a street meeting almost every night and it was my pleasure to help him dispense scientific Socialism to a good crowd that persisted in staying till eleven o'clock. Only very few men are more successful in street speaking than Comrade Klencke. He is doing a marvelous work for Socialism in Buffalo and neighboring cities. The saneness of his arguments, his freedom from prejudice and his clear way of putting things are elements of his success. On Sundays he preaches religion to the crowds, he told me. He preached a lot of good religion the evening I was with him, too. His paper is winning its way rapidly and is a mighty influence.

From Buffalo, with a single stop, I hastened back to Chicago to help Comrade Carr, who was buried in work on the program of the conference.

We have quite a stock of the special Episcopal edition left. Send in your orders now.

They Are Equal to the Emergency

We have been telling the readers of the Christian Socialist that the paper MUST BE PUSHED and that the readers must do their share of the pushing. There are two reasons for our putting our statement as boldly as we have done in the past two or three issues.

1. Those who are giving their lives in the service of making the Christian Socialist a power in the great movement now shaking the world cannot afford to give themselves to a half-hearted work which will not give them a chance to express all that there is in them and thus be to the movement what they should be. The editors of the Christian Socialist will absolutely refuse to spend their lives in publishing a paper unless they can reach a number sufficiently large to justify themselves in giving their time to it.

But if the subscription list grows in proportion as it has and if these men can reach out in a measure commensurate with the importance of their mission they will gladly sacrifice anything and endure the hardships that necessarily must come for the good that may be accomplished through the Christian Socialist. We feel that at present there is a determination on the part of the readers of the Christian Socialist to see to it that the reading circle is enlarged so that the editors may feel that there is no other place where they can put in their lives to greater advantage for the movement.

2. The financial question should not take up a lot of energy that ought to be spent in direct mental effort. If the interest were not enough to keep the project moving without constant worry it would not be worth the while from a point of view of propaganda. But it is CLEARLY DEMONSTRATED through the correspondence of thousands of comrades over the country that THIS IS NOT THE CASE.

Since the comrades found out in a square and open manner exactly what is necessary, they have taken hold of this work in a manner most encouraging. It is just the beginning of a new era in the history of the Christian Socialist. BUT THIS NEW ERA MUST BE PREGNANT WITH RESULTS.

We have just started and will keep on. We want to give our comrades a glimpse of what is beginning to happen. Here is a letter that ought to inspire every reader and set him going:

"Dear Comrades: I see in your letter in the Christian Socialist of May 15 that the paper must have some money or lie down and die. The Christian Socialist must not die by starvation or by neglect. You may tell the people at home and abroad that there is one subscriber down in Indian Territory (an old man) who says that this great and grand paper shall sail on and on. How many Gideon soldiers are there among the subscribers of the Christian Socialist? Here is one. Who will be next until we get three hundred? As many as will, let them meet me in the press room of the Christian Socialist and let us vow that the press of the Christian Socialist shall not stop. So here goes for ten shares of stock and ten subscription cards for a starter. Come on comrades and meet me there.

"Yours for truth and justice and for Christianity and the Socialist Commonwealth, Wm. Park."

This letter came accompanied by a bank draft for one hundred and four dollars. Only those who have been in constant worry and constantly eager to branch out and enlarge the work can appreciate the joy that sprang up within us and the shout from the hearts of the office and editorial force.

Comrade Park wants to know if there are THREE HUNDRED GIDEONS. We believe there are three hundred men in this country who are willing to go out and help rout the capitalist crowd of Medianites and lift heavily even as he has done.

In addition to this splendid response we have heard from several others who have taken one share each, and who have also sent in for ten subscription cards.

If this enthusiasm continues we will not only be free from worry but we will be able to do the work which we have set out to accomplish. We believed the comrades were going to take hold of this with vim and vigor and have not been disappointed. We will not be disappointed when we increase our belief that the comrades will PUSH THE SUBSCRIPTION LIST TO THE FIFTY THOUSAND MARK. Until this is done we will be everlastingly at it and you will have no rest from this time on until you have sent in for AT LEAST TEN SUB. CARDS

With the splendid examples set and with the hopeful outlook for the future and with the glorious work to be done, every one ought to be inspired to get right out and do his share for subs. WE ARE HERE TO STAY, but we are NOT HERE TO STAGNATE. We can stay only as we are allowed to grow, and from present appearances the comrades will make a mighty growth possible.

What will you have us report in our next issue? Can we have some more Gideons who will take some shares and buy ten subscription cards? Let us hear.

Current Literature

Edited by Rufus W. Weeks

The latest published book of William Dean Howells, that great master of English and true lover of the human kind, is called "Through the Eye of the Needle,"* and is a Socialist story. In it appears the same "Traveller from Altruria," who appeared some fifteen years ago in the book of that title, and now tells us more of the social ruin which is coming to American life through our commercial system. The structure of the book is that of a love story, which is told with perfect truth to life; yet all through the first half of the book you are haunted by the feeling that what you are reading is an allegory. You perceive that Howells uses distance in space as a symbol for futurity in time, and you grope after one or another interpretation. So serious is the treatment that there is no irreverence in reading the story as the old commentators used to read the Song of Solomon, and seeing in it an allegory of Christ and His Church in the present emergency. The parallelism is certainly there, in the test between the lovers in the story, whether it is intended or not, and I am sure that some minister looking for a theme for a Sunday evening might, without offense, preach upon this story so interpreted.

Here is a passage from the first part of the book,—a bit from a conversation between Mrs. Strange and the Traveller from Altruria, told by the latter in a letter home.

"'Oh, people *never* do the charity that Christ meant,' said Mrs. Strange; 'and, as things are now, how *could* they? Who would dream of dividing half her frocks and wraps with poor women, or selling *all* and giving to the poor? That is what makes it so hopeless. We *know* that Christ was perfectly right, and that He was perfectly sincere in what He said to the good young millionaire; but we all go away exceeding sorrowful, just as the good young millionaire did. We have to, if we don't want to come on charity ourselves. How do *you* manage about that?' she asked me; and then she added, 'But, of course, I forgot that you have no need of charity.'

"'Oh, yes, we have,' I returned; and I tried, once more, as I have tried so often with Americans, to explain how the heavenly need of giving the self continues with us in Altruria, but on terms that do not harrow the conscience of the giver, as self-sacrifice always must here, at its purest and noblest. I sought to make her conceive of our nation as a family, where every one was secured against want by the common provision, and against the degrading and depraving inequality which comes from want. The 'dead-level of equality' is what the Americans call the condition in which all would be as the angels of God, and they blasphemously deny that He ever meant His creatures to be alike happy, because some, through a long succession of unfair advantages, have inherited more brain or brawn or beauty than others. I found that this gross and impious notion of God darkened even the clear intelligence of a woman like Mrs. Strange; and, indeed, it prevails here so commonly that it is one of the first things advanced as an argument against the Altrurianization of America.

"I believe I did, at last, succeed in showing her how charity still continues among us, but in forms that bring neither a sense of inferiority to him who takes nor anxiety to him who gives. I said that benevolence here often seemed to involve, essentially, some such risk as a man should run if he parted with a portion of the vital air which belonged to himself and his family, in succoring a fellow-being from suffocation; but that with us, where it was no more possible for one to deprive himself of his share of the common food, shelter, and clothing, than of the air he breathed, one could devote one's self utterly to others without that foul alloy of fear which I thought must basely qualify every good deed in plutocratic conditions."

The second part of the book gives a vivid picture of life in Altruria,—the rational and truly human life of co-operation,—as seen by the heroine, a once wealthy American woman, who has married the Traveller from Altruria, and is writing home to America. I quote two passages:

"Why, when we first went to the guest-house, and the pretty young girls who brought in lunch sat down at table to eat it with us, I felt the indignation making me hot all over. You know how democratic I am, and I did not mind those great, splendid boat-girls hugging and kissing me, but I instinctively drew the line at cooks and waitresses. In New York, you know, I always tried to be kind to my servants, but as for letting one of them sit down in my presence, much less sit down at table with me, I never dreamed of such a thing in my most democratic moments. Luckily I drew the line subjectively here, and later I found that these young ladies were daughters of some of the most distinguished men and women on the continent, though you must not understand distinction as giving any sort of social primacy; that sort of thing is not allowed in Altruria. They had drawn lots with the girls in the Regionic school here, and were proud of having won the honor of waiting on us. Of course, I needn't say they were what we would have felt to be ladies anywhere, and their manners were exquisite, even to leaving us alone together as soon as we had finished luncheon. The meal itself was something I shall always remember for its delicious cooking of the different kinds of mushrooms which took the place of meat, and the wonderful salads, and the temperate and tropical fruits which we had for dessert.

"They had to talk mostly with my husband, of course, and when they did talk to me it was through him. They were very intelligent about our world, much more than we are about Altruria, though, of course, it was by deduction from premises rather than specific information, and they wanted to ask a thousand questions; but they saw the joke of it, and laughed with us when Aristides put them off with a promise that if they would have a public meeting appointed we would appear and answer all the questions anybody could think of; we were not going to waste our answers on them the first day. He wanted them to let us go out and help wash the dishes, but they would not hear of it. I confess I was rather glad of that, for it seemed a lower depth to which I could not descend, even after eating with them. But they invited us out to look at the kitchen, after they had got it in order a little, and when we joined them there, whom should I see but my own dear old mother, with an apron up to her chin, wiping the glass and watching carefully through her dear old spectacles that she got everything bright! You know she was of a simpler day than ours, and when she was young she used to do her own work, and she and my father always washed the dishes together after they had company. I merely said, '*Well*, mother!' and she laughed and colored, and said she guessed she should like it in Altruria, for it took her back to the America she used to know."

* * * * * * * * *

"We have since been at other weddings and at christenings and at funerals. The ceremonies are always held in the temples, and are always in the same serious spirit. As the Altrurians are steadfast believers in immortality, there is a kind of solemn elevation in the funeral ceremonies which I cannot give you a real notion of. It is helped, I think, by the custom of not performing the ceremony over the dead; a brief rite is reserved for the cemetery, where it is wished that the kindred shall not be present, lest they think always of the material body and not of the spiritual body which shall be raised in incorruption. Religious service is held in the temples every day at the end of the Obligatories, and whenever we are near a village or in any of the capitals we always go. It is very simple. After a hymn, to which the people sometimes march round the interior of the temple, each lays on the altar an offering from the fields or woods where they have been working, if it is nothing but a head of grain or a wild flower or a leaf. Then any one is at liberty to speak, but any one else may go out without offence. There is no ritual; sometimes they read a chapter from the New Testament, preferably a part of the story of Christ or a passage from His discourses. The idea of coming to the temple at the end of the day's labor is to consecrate that day's work, and they do not call anything work that is not work with the hands. When I explained, or tried to explain, that among us a great many people worked with their brains, to amuse others or to get handwork out of them, they were unable to follow me. I asked if they did not consider composing music or poetry or plays, or painting pictures work, and they said, No, that was pleasure, and must be indulged only during the Voluntaries;* it was never to be honored like work with the hands, for it would not equalize the burden of that, but might put an undue share of it on others. They said that lives devoted to such pursuits must be very unwholesome, and they brought me to book about the lives of most artists, literary men, and financiers in the capitalistic world to prove what they said. They held that people must work with their hands willingly, in the artistic spirit, but they could only do that when they knew that others differently gifted were working in like manner with their hands."

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*Published by Harper and Brothers, pp. 233, price $1.60 postpaid. Please order from The Christian Socialist.

All citizens of Altruria are obliged to work three hours in the forenoon, and are permitted to work certain hours in the afternoon.

Comrades of the Cross

"In response to your recent most reasonable appeal I shall endeavor to obtain ten new subscribers for the enclosed four dollars therefore please send me ten sub. postals. (Rev.) Jas. L. Smiley, Maryland." Thank you, comrade. This will inspire many more to do likewise.

* * *

"Enclosed please find check for five dollars to cover my subscription to the CHRISTIAN SOCIALIST, and the balance to go to the general fund. A generation ago I stood nearly alone in preaching from the pulpit of All Souls' Church the message of real socialism. Now the fields are ripe for the harvest. Good luck to you in the name of the Lord. Yours fraternally (Rev.) R. Heber Newton." Comrade Newton has been preaching this message for years under many difficulties. The self-sacrifice on his part has not been in vain.

* * *

"Find enclosed four dollars and fifty cents, for which send the CHRISTIAN SOCIALIST to the following names and addresses. I sent you a list from McPherson last year. I am the only one in this city who took the CHRISTIAN SOCIALIST, so I decided to have a few more of them come here." This comes from Comrade Lee of Kansas, who is one of the ardent spirits in forwarding the movement for a co-operative commonwealth. Thank you, brother. We will remember you and hope your list may increase as interest is growing in your city.

* * *

Rev. Chas. P. Fagnani, D. D., one of the leading clergymen and teachers of New York City, sends us the following: "Enclosed find check for ten dollars for one share in the Co-Operative Printing Co." Men of prominence in all walks of life, and especially in the higher professions, look upon the CHRISTIAN SOCIALIST as one of the most potent factors in the struggle for the emancipation of humanity.

* * *

In sending us an order for the CHRISTIAN SOCIALIST Comrade Lauren Smith of Ohio adds: "We thoroughly enjoyed the addresses made by Comrade Bentall this month, and hope he may come again." The Warren comrades are wide-awake and doing a progressive work.

* * *

"My subscription to the CHRISTIAN SOCIALIST expires in June, hence I now renew, but will have you send me ten copies instead of one each time. I have arranged with another comrade to take half of them for me, and in this way hope to prepare the way for securing subscriptions. This has been our purpose for some time. I also order herewith ten yearly subscription cards and enclose draft for same." Comrade Lelansky of Ohio thus puts his shoulder to the wheel, and we feel his strength mightily.

* * *

"I have read my last CHRISTIAN SOCIALIST thoroughly and 'a word to the wise is sufficient.' The paper must go ahead; that is simply all there is to it. I enclose five dollars, which is to pay for my ten subscribers in advance, so you may send the cards, and the other dollar is to pay the first payment on my ten-dollar share at a dollar per month. I never noticed that offer before or I might have accepted sooner. If some others have not the sense of Christian duty strong enough to do their share in this work just call attention to it through the paper again, and I for one will come again." This inspiring note comes from Ivan Winters of Washington. Let not these earnest words fall on deaf ears.

* * *

Rev. Eliot White of Massachusetts writes us as follows: "Nothing must happen to interrupt or hamper the work of the CHRISTIAN SOCIALIST. It is doing an indispensable work, and the rest of us must put our shoulder to the wheel and help you. As first token of good will, my wife and I enclose check for a share of stock. Secondly, I hope I can do some special work getting you subscribers. I am sending you a local paper giving you account of a change I expect to make in October. After Oct. 14th I expect to have my hands freer to work for the cause which is so dear to us all, and trust that then I can send you some new names. I know of no better way to explain where I stand. So this is to wish you increasing success, with a prayer that you may be enabled to continue your most necessary and admirable work." Something very interesting concerning Comrade White will appear in the next issue of the CHRISTIAN SOCIALIST. Our hearts are rejoicing in the comradeship of such noble souls as those of Comrade White and his devoted wife.

The Christian Socialist Fellowship

Prof. E. J. Ward, Secretary, Clinton, N. Y.
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

Minutes of the Second Annual Conference of the Christian Socialist Fellowship

Chicago, Ill., May 31—June 4, 1907.

Friday, May 31st, at the Office of THE CHISTIAN SOCIALIST:

Executive Committee meeting called to order by Treasurer Rev. W. A. Ward, of Henderson, Ky.

Ten members present.

Rev. J. O. Bentall, Chicago, Ill.
Rev. E. E. Carr, Chicago, Ill.
Rev. G. W. Cooke, Boston, Mass.
Mr. O. F. Donaldson, Webster City, Iowa.
Mr. H. P. Moyer, Chicago, Ill.
Dr. C. H. Reed, Toledo, O.
Mr. H. S. Richards, Chicago, Ill.
Deacon G. H. Strobell, Newark, N. J.
Prof. E. J. Ward, Clinton, N. Y.
Rev. W. A. Ward, Henderson, Ky.

Dr. G. W. Cooke was unanimously chosen chairman of the meeting, and Prof. E. J. Ward, Secretary.

Treasurer W. A. Ward reported 33 paid up members of the Fellowship.

Receipts.

Dues and Contributions	$53.75

Expenditures.

Sept., 1906, Co-operative Printing Co. (stationery)	$ 3.00
Nov., 1906, L. V. Rule (postage and express)	1.50
March, 1907, L. V. Rule (postage)	1.00
Total expenditure	$ 5.50
Balance in bank	48.25

Report adopted.

Comrade Carr reported that centers had been established in Chicago, Ill.; Denver, Col.; Buffalo, N. Y.; Milwaukee, Wis., and Nucla, Col. Also that the work of the Fellowship has been more largely in indirect than in direct ways. The work of the past year has been the result of the Louisville Conference. "The outlook to-day is inspiring."

Report adopted.

Comrade W. A. Ward summed up in three, the means of accomplishing the objects of the Fellowship.

1. The establishment of Local Centers.
2. A campaign for C. S. F. members.
3. A campaign for subscriptions to THE CHRISTIAN SOCIALIST.

And spoke of the need of a field agent who shall devote his whole time to the work of the Fellowship.

Comrade Carr moved that a sub-committee of 3 be appointed to formulate definite plans for the establishment of Local Centers. Seconded. Carried.

The committee appointed were: Rev. J. O. Bentall, Rev. W. A. Ward, Dr. C. H. Reed.

Comrade W. A. Ward moved that a sub-committee of 3 be appointed to formulate definite plans for work through district secretaries, conferences, etc., and a plan for supporting a field secretary. Seconded. Carried.

The committee appointed were: Deacon G. H. Strobell, Mr. O. F. Donaldson, Prof. E. J. Ward.

Comrade Strobell spoke of the wisdom of keeping close to the party by having the field agents endorsed by the National Committee of the party.

Comrade Cooke gave a brief report of the Fellowship work that he had done during the past year. A fine report of fine work.

A discussion of the policy of the Fellowship regarding the propagation of Materialism or Atheism under the name of Socialist Philosophy by some Socialist speakers and writers, notably Comrade Lewis and The Kerr Pub. Co., followed.

Comrade Carr favored calling a halt to religious or anti-religious dogmatism in the name of Socialism.

Comrade Donaldson moved that Comrade Cooke be appointed a committee to formulate a resolution dealing with this matter to be sent to the National Committee.

Seconded. Carried.

Motion to adjourn to meet at Hull House at 10 o'clock Saturday morning. Carried.

Hull House, June 1.

Second session of the Executive Committee called to order by Dr. Cooke, who was re-appointed chairman.

Minutes of previous meeting read and approved.

Dr. Cooke reported, reading the following resolution to the Socialist Party:

RESOLUTION TO THE SOCIALIST PARTY.

Resolved, That as active members of the Socialist Party we thoroughly accept the economic interpretation of social and political causes, and have no desire to qualify it by any revisionist demand; and we are fully convinced that, as a matter of policy, the party ought strictly to avoid every form of religious and anti-religious theory or dogma on the lecture platform and in the party publications; and that such opinion should be regarded as a private matter, every one having the fullest liberty of belief and expression as an individual. In other words, that the Socialist Party stands for economic and in no sense whatever for religious or anti-religious propaganda.

Report adopted and given to the press.

Comrade Strobell moved that this report be read at session of the Conference and that copies of it be sent to the party press, to the national secretary and to the members of the executive committee.

Seconded. Carried.

Comrade Strobell reported for Committee on District Work.

Report discussed and sent back to committee for revision.

Motion to adjourn till after afternoon session of Conference.

Hull House, 4 p. m., Saturday, June 1.

Third session of Executive Committee.

Meeting called to order by Chairman Cooke.

Comrade Strobell read revised report on District Work.

Motion to adjourn till 10 o'clock Monday. Carried.

Hull House, 10 a. m., Monday, June 3.

Fourth session of Executive Committee.

Meeting called to order by Chairman Cooke.

Comrade Bentall reported for Committee on Local Centers.

Your committee recommends:

1. The establishment wherever feasible of Christian Socialist Fellowship Centers to prosecute the work of Socialist propaganda and educational work among the local religious bodies, to provide for the discussion of social and economic questions, distribute literature, arrange for lectures, extend the circulation of THE CHRISTIAN SOCIALIST and any other work that comes properly within the province of the organization according to the national constitution.

2. That the meetings of the Centers be held at such times as will not conflict with the services of the churches and that the Centers work as much with and in the churches as possible, in every way endeavoring to correct the misunderstanding that the teachings of Jesus and the philosophy of Socialism are in conflict.

3. That the membership of the Center shall consist of all subscribers to the constitution of Christian Socialist Fellowship and payment of prescribed fee. This shall also constitute membership in the National Fellowship.

4. That the local Center be organized in the usual manner and reported to the district secretary.

Report discussed, revised and adopted.

Motion that a committee of 3 be appointed to draft resolutions. Carried.

Comrades Cooke, E. J. Ward and Donaldson appointed.

Motion to adjourn till 10 o'clock Tuesday. Carried.

Hull House, 10 a. m., Tuesday, June 4.

Fifth session.

Meeting called to order by Chairman Cooke.

Dr. Cooke reported for Committee on Resolutions, offering a supplement to the resolution to the Socialist Party. Discussed but not adopted.

Comrade Carr read letters from W. D. P. Bliss and L. V. Rule, explaining their absence.

The election of officers of the Fellowship for the ensuing year resulted in the choice of Prof. E. J. Ward as Secretary, and the re-appointment of Rev. W. A. Ward as Treasurer.

Motion that the members of the Executive Committee residing in Chicago and vicinity shall comprise a quorum for the transaction of any business that cannot be delayed until the annual conference of the Fellowship. Seconded. Carried.

Motion that all the district secretaries and all those present be placed upon the Executive Committee. Seconded. Carried.

Motion that committee of three be appointed to fill vacancies in the Executive Committee. Seconded. Carried.

The committee appointed were: Comrades E. J. Ward, E. E. Carr, G. H. Strobell.

Motion to place appointments of district secretaries in the hands of this committee with instructions to secure substitutes if these cannot serve, and to secure as many more as possible. Seconded. Carried.

The following district secretaries appointed:

O. F. Donaldson	Dist. of Iowa
G. H. Strobell	Metropolitan Dist. of New York
G. W. Cooke	Boston
J. O. Bentall	Chicago
J. P. Taylor	Carolina
H. C. Bangert	Buffalo, N. Y.
W. A. Ward	Kentucky
C. F. Nesbit	Washington, D. C.
J. F. Tout	California
G. H. Poor	Milwaukee
Rev. L. V. Rule	South Indiana
O. Varshag	Denver
W. F. West	Louisiana
— Dunlap	East Florida
Paul H. Castle	Montana
Robert M. Webster	California
A. Noll	West Pennsylvania

The following members of the Executive Committee appointed:

Rev. E. E. Carr	5406 Drexel Ave., Chicago, Ill.
Rev. J. O. Bentall	5406 Drexel Ave., Chicago, Ill.
Prof. E. J. Ward	Clinton, N. Y.
Rev. W. A. Ward	Henderson, Ky.
H. T. Moyer	Chicago, Ill.
R. W. Weeks	New York City
Rev. C. P. Fagnani	New York City
Rev. Leighton Williams	New York City
Rev. Byron Curtis	Rome, N. Y.
C. F. Nesbit	Washington, D. C.
Rev. W. D. P. Bliss	Amityville, N. Y.
Prof. Walter Rauschenbusch	Rochester, N. Y.
Judge Slanker	St. Louis, Mo.
Rev. A. L. Wilson	Ridgefield Park, N. J.
Rev. E. A. Wasson	Newark, N. J.
Franklin H. Wentworth	South Hanson, Mass.
Rev. A. J. Collison	Homestead, Pa.
W. L. Wilson	Pittsburg, Pa.
Rev. R. M. Webster	Elfonte, Cal.
W. W. Wilkins	Watertown, Mass.
C. L. Carhart	Dorset, Vt.
O. F. Donaldson	Webster City, Iowa
G. H. Strobell	Newark, N. J.
C. W. Van Blaricum	Grammar, Ind.
Dr. A. Cuzner	Florida
Dr. C. H. Reed	Toledo, Ohio
Prof. Everett St. John	Warren, Ohio
Rev. G. W. Cooke	Boston, Mass.
J. P. Taylor	Winston, Salem
H. C. Bangert	Buffalo, N. Y.
J. F. Tout	El Centro, Calif.
G. H. Poor	Milwaukee, Wis.
Johannes Varshag	Denver. Col.
W. F. West	Crowley, La.
Rev. Paul H. Castle	Hamilton, Mont.
Rev. A. Noll	McKeesport, Pa.
J. E. Nash	Minneapolis, Minn.
Robert Hunter	New York City
Miss Helen Phelps Stokes	New York City
E. M. Winston	Chicago
L. V. Rule	Goshen, Ky.
Rev. A. E. Hatch	Leon, Iowa
Mary A. Sanford	New York City
J. B. Gay	Columbus, Texas
Hon. Carl D. Thompson	Milwaukee, Wis.
Charles L. Breckon	Daily Socialist, Chicago, Ill.
Wilmot I. Goodspeed	Chicago
C. N. Haskins	Chicago
Rev. J. Stitt Wilson	Berkeley, Cal.
Rev. W. M. Randall	Riverside, Cal.
R. M. Webster	Elfonte, Cal.

Prof. E. J. Ward, reporting for Committee on Resolutions, read declaration to Socialists and declaration to Churches.

Motion to adjourn till 2 p. m. carried.

Hull House, 2 p. m.

Meeting called to order by Chairman G. W. Cooke.

Resolution to churches taken up, discussed, and adopted, with some verbal changes.

Resolution to Socialists read, laid over and later at the banquet in the evening, adopted.

Motion that committee consisting of the Secretary, G. H. Strobell and E. E. Carr be empowered to build program for next year's conference. Seconded. Carried.

Motion that a committee of three be appointed to consider the question of a lecture bureau, and to report next year. Seconded. Carried.

The following comrades were appointed to this committee: Chas. N. Haskins, G. W. Cooke, J. O. Bentall.

Motion that a committee be appointed to meet with the Brotherhood of the Kingdom at their conference at Marlborough next August, to present a plan of uniting them with the C. S. F. Seconded. Carried.

The following comrades were appointed to serve on this committee: Chas. F. Nesbit, R. W. Weeks, W. D. P. Bliss, Miss Helen Phelps Stokes, Rev. A. L. Wilson, Rev. E. A. Wasson, Rev. Byron Curtis, G. H. Strobell, G. W. Cooke.

Motion to adjourn. Carried.

TO THE CHURCHES OF AMERICA.

Believing that the one world wide movement which promises social and industrial salvation is Socialism;

Believing that the ideals of Socialism are the same as those of the church, that the Gospel of the Co-operative Commonwealth is the economic Gospel of the Kingdom;

And believing that this is the great opportunity for the followers of Jesus to help realise his ideals:

We, who are all Christian men and Socialists, offer our services to speak, presenting the Socialist economic doctrine within our churches or other organizations.

We solicit your subscription to THE CHRISTIAN SOCIALIST, which is the organ of the Fellowship.

We ask you to help us to tell the people in the churches that in Socialism a method has been found to realise here their longings for justice and brotherhood.

And we invite you to join the Christian Socialist Fellowship.

TO THE SOCIALISTS OF AMERICA.

Believing that there are many people within the churches who are prejudiced against Socialism only because they do not understand or cannot accept what they regard as the non-religious philosophy of Socialism, but who are ready to accept Socialist economics and to join the political party;

Believing that these people can be won for the party if approached by men who are avowedly Christian and party Socialists;

Believing that the church is to-day, for the most part, a force serving the cause of Capitalism, and that, by means of the presentation of the truth within it, we can, in the spirit of the Carpenter of Nazareth, spike some of the guns of that battery and train them, as they should be trained, upon the present system of organized selfishness;

And believing that we can help to make the professed followers of Jesus the propagandists of Socialism that they should be;

We, who are all Christian men and women, and all party Socialists, offer ourselves to the Socialist party to be used in presenting the Socialist economic doctrine in any church, in the Y. M. C. A., or in any other organization which is closed to a Socialist propaganda that does not come under the name "Christian."

RESOLUTIONS OF GRATITUDE OF THE C. S. F.

Adopted June 4, 1907.

Resolved, That we extend our heartiest thanks to Miss Jane Addams and the Hull House for the generous treatment and cordial hospitality accorded us.

Resolved, That we wish to recognize the courteous manner in which the newspapers have dealt with us, and that we wish especially to thank the Daily Socialist and the Record Herald for their faithful reports and appreciative recognition.

Resolved, That we have been greatly favored by the musical people, especially Comrade Moyer, who have given us their aid during the conference, furnished us with delightful music, and helped to render our meetings attractive.

Resolved, That we extend our friendliest thanks to those who have cordially welcomed us to their homes and made our stay in the city very pleasant.

MOYER'S NEW
"SONGS OF SOCIALISM"
WITH MUSIC—ENLARGED EDITION
One Hundred Twelve pages of Rousing Socialist Songs
Covering every phase of Socialism, Revolutionary, Political, Christian, Etc.
"You have produced just what the Socialists have been waiting for—a pleading for our cause in worthy words of song—without bitterness, without hate,—only sweetness and hope.—WALTER THOMAS MILLS.
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